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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

Malfoozat-i-Ahmad

July 26 to August 1, 1901 (*continued*).

A man inquired what *Wazeefah* he should recite? The Promised Messiah answered: Recite the *Istaghfār* very much. There are only two possibilities open to man in regard to sin: that he should not commit sin, or that God should save him from its evil consequences. When reciting *Istaghfār* one should keep both these aspects in view: he should pray to God for protection against the consequences of his sins in the past and beg for grace that should give him the power to avoid sin in future. But *Istaghfār* does not mean mere recital of the words of the prayer. Moreover, in *Namāz*, one should also pray in one's own language, for expression in one's own language often gives greater fervour to the prayer.

Hazrat Ahmad continued: Adopt *Taqwa*; this is the root of every virtue. *Taqwa* means that you should avoid everything that has any element of sin in it, no matter how slight. You should avoid every

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course of action in which you have the slightest suspicion of the presence of sin.

The Promised Messiah said: The case of the human heart is like that of a big stream from which there flow out many small streams and distributaries. From the human heart too there flow out numerous channels which convey out its contents and throw them into expression; for instance the tongue, and other similar human organs. If the water flowing in a distributary is found to be dirty it is concluded that the water in the parent stream too must be dirty. Therefore when you find a man whose tongue is foul, or his hands or feet or some other organ is bad, you may safely conclude that his heart too must be bad.

The topic of conversation was the injunction to Ahmadies that they should not offer their prayers with a non-Ahmady as the *Imām*. Hazrat Ahmad said: Have patience and show perseverance and fortitude. Do not offer your prayers with an *Imām* who is not one of you. Virtue, and your own good lies in this. This would bring you succour and a great victory from God, and the key to your success lies in this. If you ponder over it, there is a lesson for you in the fact that in cases of resentment against each other over worldly matters people do not speak to each other for considerable lengths of time. Remember that your estrangement from tha non-Ahamdy Muslims is for the sake of God. If you remain absorbed in them, or mixed up with them, God would not look upon you with the same favour with which He looks upon you now. A virtuous community can thrive and expand only if it guards the dividing line between itself and the others who are not virtuous at all or who are less virtuous.

Some one asked a question in regard to the *Mi'rāj*. Hazrat Ahmad replied: The *Mi'rāj* did actually take place. But it did not take place in the world of Matter, nor was the experience gone through by the Holy Prophet with his physical senses. It was an experience in the super-physical world, and it was gone

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through with the higher and finer spiritual senses. We know that the angel Gibreel descended upon the Holy Prophet, but we know that his descent was not physical, for no one ever saw him descending. Similarly the ascent of the Holy Prophet on the night of the *Mi'rāj* was not a physical ascent. The expression ثم استيقظ which occurs in the Bokharee in this connection deserves careful consideration. Translated in plain words it means "Then he (the Holy Prophet) woke up."

The topic of conversation happened to be the Ark of Noah. The Promised Messiah said: The hostility which exists between the Bible and Science is deep-seated and violent, like the hostility which exists between the two co-wives of a man. The Bible says that this deluge occurred over the whole earth, and that the Ark was three hundred cubits long and fifty wide. It says moreover that Noah took with him on this Ark of every clean beast "by sevens, the male and his female: and of beasts that are not clean by two, the male and his female." Both these statements are incorrect, however. In the first place it is an immutable law of God that He never sends down chastisement upon any people until His Messenger has given an adequate warning to that people. Now we know that the voice of Noah did not and could not reach the whole world: then how did God destroy the whole world in a deluge of which He had given no warning so that the people could have had a chance to repent of their sins? Secondly, how could a small boat carry so many beasts and birds as Noah's Ark, with its limited dimensions, is said to have carried? This shows that the book has suffered from human interference, and that it is full of errors and mis-statements. It is a matter of no small surprise to find that some simple-minded *'Ulama-i-Islam* have incorporated these Biblical errors into their works. The Holy Quran, on the other hand, is free from such errors, and no such objection can be raised against it. It neither mentions the dimensions of the Ark, nor does it say that the deluge covered the whole globe. The expression used

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by the Holy Quran would be translated as the region wherein Noah taught. The word "Ararat" where Noah's Ak is first said to have tauched land after the deluge is in reality " Ara rait " which means "I see a mountain." "Rait" means a mountain top. The expression used by the Holy Quran for this hill is Judee which means " My grace and bounty." This is to suggest to the mind of the reader that protection against the deluge was afforded by God's grace and mercy.

Hazrat said: Ignorant maulvis issue *fatwas* of *Jehad* even on very small matters, whereas Jehad was really the very last desperate resort. How can recourse to this last step be justified except in the most extreme cases ? When an opponent resorted to the use of arms in opposing Islam and persisted in that course in spite of all efforts to dissuade from this tyranny, only then was it lawful to take up arms in self-defence. And evidently when an enemy turned a deaf ear to cogent and clear reasoning, and obstinately refused to recognise the signs of God, and continued to use force with a view to creating obstacles in the propagation of the Faith, such an opponent clearly deserved to be removed from the way, even with the sharp sword to which he was the first to appeal. The Holy Prophet Mohammad, may peace and the blessings of God be upon him, was not the first to take up arms: the Quraish of Mecca did that and the Holy Prophet had to defend himself. And the result was that they themselves perished with the sword who had taken it up in order to oppose Islam and to oppress the Muslims.

A message was delivered to the Promised Messiah from some one that he intended to bring with him some maulvi from the United Provinces to talk to the Promised Messiah. But the message said the difficulty was that maulvis did not like the idea of coming to Qadian. It therefore ended with the request that the Promised Messiah might come to Batala for the purpose. Hazrat Ahmad replied : These maulvis do not like to come to Qadian simply because of my presence here and of the association the place has with me.

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Now if I were to go to Batala, the same factor, namely my presence, would prevent the maulvis from coming to Batala. So the best course for the gentleman who has sent this message is to come to us here in Qadian. But he and any maulvi he might bring need not put up with us; there are many non-Ahmadies and even Atheists in Qadian, and arrangements can be made for them to stay with these people. Our aim is no to start needless controversies: we desire only to statt our views clearly. Staying in Qadian, if they were une able to take in our views in the first hearing, they could easily have a second or third opportunity.

Hazrat said: There is a well known way in this world for the dead to pass into the next world, and we all know of this way. But apart from this way there is no other, and this consideration forces us to the view that Jesus too must have passed into the next world from this one along the same road. At the other end of the road he joined the dead; otherwise how else could he have gone and taken his seat by the side of John ?

The Promised Messiah remarked: The effect of *Taqwa* upon the *Muttaqee* begins in this very world: the payment, so to say, is not deferred; it is cash, and instantaneous. In fact, just as a poison or its antidote produce their effect upon the body at once, so does *Taqwa*.

In connection with success in the legal suit concerning demolition of a wall built by some opponents without any right or authority, simply to harass the Ahmadies, the Promised Messiah said: For about a year and a half the way remained closed to us and we were in a state of siege, so to say. A prophecy in regard to this matter is to be found in the *Ahadith* of the Holy Prophet Mohammad, may peace and the blessings of God be upon him.

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THE ROOT CAUSE OF INDIA'S WEAKNESS AND ITS REMEDY

By F. M. Sial, M.A.

The question of supporting the British Government in India, or of withholding our support from it, is one of the most burning questions of the day, perhaps the most vital and pressing question now in the political field. Those who are lending their support to the Government are called traitors and time-servers by those who are working directly or indirectly to weaken its authority, but this in our opinion is a hasty and most unhappy judgment. The stupendous and far-reaching nature of the problem deserves the most careful thought on our part.

To begin with, the question that must be faced boldly is: "What is the root cause of India's weakness politically? What is evil that is responsible for keeping this country in a condition of slavery?

In the political struggle that is going on in India at the present day there are, mainly speaking, two schools of thought. One of these is of opinion that we must fully support the present Government of the country, bring about total defeat of the foreign enemy, and strive simultaneously, by constitutional means, to improve the Government. The other school of thought believes on the other hand that we must take advantage of the present difficulties of the Government and undermine its authority to such an extent that it may be forced to hand over the reins to Indians.

For all of us who desire to serve their country in this great crisis it is a matter of the utmost importance and urgency to decide which of these two schools of thought is right.

But leaving this problem aside for a moment, let me ask you a very plain and simple question. When a friend or a near relation falls ill, do we put him

[1] Translated from a pamphlet in Urdu—Ed.

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under the treatment of some medical man and try to get him cured, or do we just administer to him a fatal dose of some deadly poison and hasten him into the grave ?

The same question applies to governments, no matter whether they are our own or foreign in composition and sentiment. Destruction is always easy. It can, very often, be quickly encompassed. But History tells us that this course has always proved dangerous and full of incalculable perils which sometimes stretch out into centuries afterwards. Improvement and reform in the existing government, on the other hand, though difficult and slow in the beginning, has always been found to be far more safe and sound.

In Indian History this mistake has been committed again and again with dire consequences for the country. Foreign aid has been brought in more than once in order to defeat and drive out the established government, and our historical records stand to prove that such bargains have never been to India's advantage.

To give some instances, far back in Indian history, the Buddhist rulers of India developed a remarkably efficient system of government, and their rule was fair and just, giving a due share of heed to the interests of the common people. But in all ages, and in every country, there are people who do not like peace and security, unless it is a kind of peace which leaves them free to fleece the common people with impunity. People of this kind banded themselves together to bring about the destruction of the Buddhist Empire, and for this purpose they did not scruple to call in the aid of some warlike tribes from Central Asia. This led to chaos in the land and the birth of countless small kingdoms and principalities, generally at war with each other, so that the country was robbed and pillaged as often as it pleased any strong man to work his will upon the defenceless people.

Similarly it is an incontestable fact that the Muslim invaders too were enticed into the country by the Indians themselves, one faction intriguing for triumph upon the other. The part played by the famous or infamous Jaichand of Qannauj is too well known

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to need repetition. But there were many others like him who resorted to the same course from the same motive. This was how the Pathans came and established themselves in India. But as soon as the new conquerors adopted this country as their own and seemed to settle here for good, the same elements started to conspire against them which twice before had brought about the ruin of strong, well-founded Empires and had plunged the country into anarchy. This brought the Mughals into India.

The idea in asking the Mughals to invade India was that the Pathans should be destroyed by the Mughals, so that the Mughals then could be dealt with and driven out of India at leisure by the Rajputs. But these foolish hopes ended in disillusionment when Babar crushed the Rajput confederacy which challenged his power at Fatehpur Sikri, after which victory the Mughals settled to rule over India for some centuries when India's fame for civilisation and culture spread far and wide.

But as soon as the Mughals adopted this country as their own, and as soon as they invited the Indians to a share in the government of the country, the Indians met them with treachery. The result was that the Mughal Empire was destroyed, but (and herein comes the rub) for wellnigh a hundred years the Indians failed signally to establish a settled government in the country that could give it peace. Tired of perpetual feuds, local wars, bloodshed, and recurring treacheries, the country at last threw down arms before the British, the only power that held out a promise of a settled regime; and those who had conspired to pull down the Mughal Empire got nothing for their pains.

One might have hoped that after these bitter experiences the Indians would learn a needed lesson. But No. Now that the British have started to give us a share in the government (and an ever-increasing share, when everything has been said and done) the Indians must again conspire to upset the settled government of the country in the fond and foolish hope that when the British are driven out of India with Japanese help, for instance, the Japanese would oblig-

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ingly clear out and leave us masters of everything.

Thus we arrive at the problem which we took up for study in the opening paragraph of this article. Those who advocate co-operation with the government urge that by supporting the government, and by defending it against foreign enemies who are India's enemies as well, we should earn an incontestable right to self government. Those who hold the opposite view maintain that the present government is a foreign government which rules in the interests of its own home people thousands of miles across the seas. They say a government of this kind has no right to our support. This on the surface seems very plausible reasoning, but it is a plausibility which covers a deep and dangerous chasm. If we fall into this chasm now, for a long time we might not have a chance to come out again into God's good air ; for, as sure as you and I live, either Germany or Japan, or some other Power, would pounce upon us and put us in a gilded cage to adorn his parlour.

All this proves conclusively that the root cause of India's political weakness is no other than this that as soon as its government begins to share the privileges and the responsibilities of government with the people of the country, certain interests, which do not like this to happen, rise up in revolt and seek to smash the Government. Need we repeat that this treachery against the Government on the part of the said interests has always proved to be treachery against the best interests of the country itself for every time it has bartered away the Future of India in return for the doubtful good of a conspiring clique.

We might here well recall to mind that the Japanese used to say that they intended no harm to India. But those same Japanese have not hesitated to rain down death and destruction upon Calcutta and some other towns where its bombs could reach. Such bombardments of civilian populations leave the fighting soldier aside, for the greater part, and endanger the lives of the old and feeble, of women and children. If an Indian does not lend his full support to the Government even

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in a peril of this kind, he is guilty of a monsterous crime not only against the Government but against his own people as well. He is guilty of a crime that offends against the humanity of man.

The question has often been addressed to me: "Why do you put such emphasis upon co-operation with the Government?" I have always replied that political sagacity demands that an established government should be supported and reforms made in it after its confidence has been won. This is easier and less expensive in blood and human suffering. The government which rules over India today is INDIAN GOVERNMENT, to a very large extent. Any one with insight into the working of the machinery of government as constituted at present will have no reason to quarrel with this view. All that we need now is a little patience, a little tact, and real patriotism.

We must fight to keep the foreign invader away from the sacred soil of India. The Congress says we are slaves in India and that slaves cannot fight. This may or may nor be true. But I feel it in my bones that those who can develop the stoutness of heart and breadth of vision to fight in a crisis like the one through which India is passing, they do not remain slaves for long.

With the great harm that has come in its wake, this war is also attended by one great good for India. In the post-war world our country may be safely expected to be free. We Indians therefore, by our conduct on the battle-field, should prove to the world that in morale—in determination and the spirit of sacrifice—we are no whit behind any other nation. For a country as vast and varied as India this is the only way to gain freedom and self government. **This is our road, and it lies clear before us. We must take care not to be misled by mischievous propaganda that only seeks to play us into the hands of the enemies of our country.**

May the good God protect India and save our brethren of the country from making the fatal mistake which they have made only too often in the past.

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IMPORTANCE OF THE AHMADIYYAH MOVEMENT

In his *Modern Islam in India*,[1] W. C. Smith has written a brief note on the Ahmadiyyah Movement. His book purports to be a social analysis, and as such the Religious Message of the Movement, its appea and its future were outside the scope of his book. It would, however imply no disrespect to the erudition of the learned author to say that perhaps he was not qualified to discuss this aspect of the Movement : in fact he has tried not to go into the question. As he has said in this note, his intention was only to make a few observations on its sociological significance. But unfortunately his pen here and there seems to have slipped over into the domain he had conscientiously prohibited himself, very likely because he felt he was not qualified or well-equipped by research to speak on the matter.

Mr. Smith, one learns from the title page of the book, is Lecturer in Islamic History in the Forman Christian College, Lahore, and Extension Work Associate, Henry Martyn School of Islamic Studies, Aligarh.

The Henry Martyn School of Islamic Studies, the reader might note, is affiliated to the Christian Missionary Movement in India. It has been born out of this movement and its motive necessarily is the same as that of the parent organisation from which it has sprung.

Ever since the inception of the Ahmadiyyah Movement Christian Missionary enterprise all over the world, and especially in India, has been up against it. Ahmadiyyah literature has built up a strong fortress wall round Islam which Christian Missionary enterprise has found impossible to scale or to breach. And the Ahmadiyyah Movement has not been content to remain on the defensive only. Its great offensive

[1] *Modern Islam in India*, by Wilfred Cantwell Smith, Minerva Book Shop, Lahore,

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against Church Christianity has shown that the death of Jesus Christ upon the cross, which is the corner stone of Church Christianity, is a mere myth, no more than a legend, a convenient bit of fiction built up to hide the shame of the crucifixion, to get round the great stumbling block of the startling and confounding cry of Jesus when, according to the Gospels, he was giving up the ghost . . . . . " Eli, Eli, lama sabachthani, My God, my God, why hast Thou forsaken me ? " The Ahmadiyyah offensive ranges from India to Great Britain and from Africa to the two Americas. Church Chritianity has felt the blow and is reeling under it.

Thus we get the psychological background of the learned author of this note. He writes :

> The most important fact about the Ahmadiyyah movement in Indian Islam is that the Ahmadiyya Movement is not important in Indian Islam. It has become important in the West, partly because of its extensive and able missionary enterprise, and partly because Christian missionaries in India have devoted much attention to it and to reporting its activities.

Naturally, therefore, Mr. Smith's tendency and desire has been to belittle the Ahmadiyyah Movement. But one might be permitted to ask him what are those factors which make a movement important or unimportant ? When he says that the Ahmadiyyah Movement is not important in Indian Islam we find ourselves at a loss to understand what exactly he means, for the importance of the Ahmadiyyah Movement as a synthetic world force spiritually, intellectually, economically, as well as socially and politically is writ large on the very face of the Ideas which go to make this Movement, and on the very face of its sociological texture.

Most probably when he wrote this sentence Mr. Smith had in mind the small strength of the Ahmadiyyah Movement from the point of view of the number of its followers. But are numbers alone any test of the strength of a movement ? If that is so, Europe and the White Race by which it is peopled would have to be adjudged unimportant in the modern world for the White Race is very small numerically as

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compared with the vast population of the rest of the globe. Does not the importance of a group always lie in its Ideas, in its moral calibre, in its social texture and organisation? In a group where these factors exist, numerical strength is only a question of time. At the time of origin all movements are weak in numbers. May we respectfully refer the learned author to the early days of Christianity? Was Christianity an unimportant movement when the number of its followers was small? Was it unimportant when it began to solve world problems in a small way, in its own small and narrow circle? For this too seems to be one reason why Mr. Smith considers the Ahmadiyyah Movement to be unimportant. He says :

> The problems of today's world which it can not ignore, because they press even on this small community, it does not bother about on a large scale ; because on a small scale it solves them.

Perhaps Mr. Smith would be interested to know that the Ahmadiyyah Community is more than willing to tackle world problems on a world-wide scale. If Mr. Smith or any one else can persuade, say, the British Commonwealth of Nations, or the United States of America, to give this Community the necessary scope and chance, we shall not shirk the responsibility. Meanwhile, no one has any right to object if we confine our efforts to the sphere and the require ments of our own Community alone.

Now let us return to the basic point made by Mr. Smith and discuss it a little more fully. He says the Ahmadiyyah Movement is not important in Indian Islam. Our view in the matter is that it is of supreme importance not only in Indian Islam but in Islam all over the world, and for the whole of mankind, and our reasons for thinking so are three ; the Ideas which form the basis of the Movement, its moral calibre, and its social texture. Let us take up these points for a brief study.

The most remarkable trend in the modern world is the rapid process of unification of the human race. The steam and aero engines, wireless telegraphy, and broadcasting, and television have worked wonders in

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this respect. Vast distances which formerly separated one group from another have shrunk almost to nothing. Physically the human race is being rapidly brought together. But in culture, ideas and ideals many of us stand poles apart from others, with many kinds of blind bias against the other fellow's point of view. Now what would be the result of the simultaneous working of these two factors in the New World now in the process of making ? What would be the outcome of the silent but ceaseless war of Ideas that is going on a world-wide scale ?

To this and similar questions there can be only one sane answer. Of course those Ideas must win in the long run which tend to unite mankind, not only physically but spiritually, economically, politically and socially as well. In this respect the Ahmadiyya Movement has a tremendous advantage over all other groups. Briefly speaking, its principles are :

God is one ; not one in three and three in one. He is the Creator and Sustainer of all mankind. He loves them all equally. He has provided for all spiritually as well as physically. His Messengers have come everywhere to show the Way. Abraham, Moses, Jesus, Budha, Rama and Krishna, and the great Mohammad were all the chosen ones of God who laboured for the deliverance of mankind from sin and sorrow and suffering. The teaching they brought to different groups at different times in essence is the same, and the permanently useful and enduring elements of these systems have been incorporated by God into the scripture which He gave to mankind through the Holy Prophet Mohammad, may the peace and blessings of Allah be upon him. The differences which exist at present among the followers of the various systems are due either to human interference with the scriptures on which these systems are based, or to a miscomprehension of these scriptures on the part of those who profess to believe in them.

In the domain of politics, rebellion against a settled government is not justified. Defects in the machinery of government should be sought to be removed by constitutional means. Should the govern-

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ment, however, be such that life under it should be intolerable to any group ; if, for instance, the government seeks to interfere with the religious beliefs or practices of that group, such a group should seek to leave the country and find an asylum elsewhere, rather than disturb the tranquillity of those who are happy under that rule.

The Ahmadiyya or the Islamic theory of government (for both are one and the same thing) is that the right to rule is vested in the body corporate of a group. It is not the right of any individual or group as such. But forms in which this theory is to be put into practice might differ from place to place and country to country, according to their specific needs. The Ideal State, however, is to be evolved : it is not to be created by means of violent and bloody upheavals.

All human beings as such have equal rights ; there is to be no distinction in this respect between the rich and the poor, the Blacks and the Whites, the males and females. The interests of the poorer classes are not to be sacrificed for the good of the rich, nor the other way round. The relentlessness of the purely capitalist economic regime is to be softened by the application of human laws designed to bring about a more equal distribution of wealth than is to be found at present. On the other hand the rigidity of an uncompromising communism too is to be broken to some extent because capital is an economic factor which can not be eliminated from human affairs without causing serious harm to the economic structure of society.

In the social sphere we need here refer to only one bristling modern problem, the sex question. Polyandry, polygamy, monogamy, promiscuity, free love, unfettered licence ... which ? Let Mr. Smith find out the views of other groups on these and allied questions and make a study of the Ahmadiyyah point of view too, and then compare notes. He would then be in a better position to judge whether the Ahmadiyyah Movement is important or unimportant for the world's future.

A few words now about the moral calibre of the

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Ahmadiyya Community. In these days of the most acute religious animosities it requires no little moral strength in India to preach publicly that Budha and Rama and Krishna were Prophets of God. In these days of over-excited political consciousness it is not easy, nor always free from harm at the hands of frenzied mobs, to declare that British rule should be strengthened in India rather than attempts made to pull it down, and that defects in it should be sought to be removed through constitutional means. The sacrifices which the Ahmadiyyah Community is making for the sake of its religious ideals are in addition to the above. In these days of questionable moral compromises followers of the Ahmadiyyah Movement strike a different and a refreshing note for they have shown, as they did in Afghanistan, that they can stand being stoned to death rather than yield an inch in a matter of belief when they know themselves to be in the right.

> Thus the Ahmadies come nearer to living the good life than do most of their neighbours ; while their ideas on the subject are a century out of date.

We plead guilty to this charge, though we must observe the charge has certainly been understated. Our ideas on the point in some respects are indeed antiquated. But in the stress of the modern struggle for existence the idea of virtue itself is an antiquated idea. It is as old as the earliest Moral Gropings of Man. It is so old that it is quite out of fashion.

In a short note covering about four pages Mr. Smith has devoted nearly two paragraphs to the Split in the Ahmadiyyah Community ; but not in a position to appraise the religious message of the Ahmadiyyah Movement, he has naturally failed to appraise the conditions and the causes which led to this Split. He is glaringly wrong when he says that the Qadian section chose for leader a man whose claim was his descent from the Messiah Ahmad. Had this been so, the "man" would have been chosen leader immediately on the death of the Promised Messiah. But, certainly, descent from the Founder of the Movement does

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not disqualify one from rising to leadership in the Community.

We trust, however, that our readers would be interested in the following remarks of Mr. Smith in connection with what he calls the "Lahore Ahmadiyyah" :

> The group has grown increasingly liberal, and has approached nearer and nearer to ordinary liberal Islam. It belittles its connection with Mirza Ghulam Ahmad, whose prophethood it explicitly repudiates ; and it is gradually obliterating the distinction between itself and the general middle class Muslim Community. That community also is beginning a little to forget that distinction, and to look upon the Lahore Ahmadiyyah as simply an energetic and worthy Muslim missionary society.

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PROPHECIES OF THE PROMISED MESSIAH AND THEIR SIGNIFICANCE

By Ali Mohammad Allahdin

When one takes stock of the prophecies of Hazrat Mirza Ghulam Ahmed, the Promised Messiah, the outstanding fact which grips the soul of an impartial student of Truth, is the multiplicity of his prophecies on one hand and on the other the extent of their far-reaching consequences.

Any one who studies his prophecies, with an unprejudiced mind finds himself in a world of bewilderment and an indescribable ectasy. The impetus which such a study gives on the one hand to widen his outlook over life as a whole, and on the other to intensify his faith in the Supreme Creator is simply marvellous. The more one reflects over the all comprehensive nature of his prophecies the more one realises that they are co-extensive with the world-wide nature of his Divine Mission. It seems that it has been divinely ordained that just as the world has become one in the physical sense, so all mankind will become one in a spiritual sense as well. Critical reflection over the multifarious nature of the prophecies of the Promised Messiah makes the above statement a clear reality.

The evolution of mankind has reached such a pitch that just as in the physical sense the law of "the survival of the fittest" holds sway, exactly in the same manner, in the realm of Spirituality, that religion alone is destined to survive which has the capacity to guide humanity to its highest perfection.

The underlying motive of all the prophecies of the Promised Messiah is to bring out the significant fact that the God of Islam is alone the True God, and the Holy Prophet Mohammad (may peace and blessings of Allah be on him) the Living Prophet, and the Holy Quran the only Living Book. The remarkable fulfilment of the prophecies made in this connection such

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as *re*: Pundit Lekh Ram, Abdulla Atham, Dr. Dowie of America, success of the Promised Messiah's paper on Islam read in the Conference of All Religions held at Lahore in 1896, etc. is an eloquent testimony of the above statement.

Excepting the period of the Holy Prophet Mohammad, the conscience of mankind, in its long and chequered history, never deteriorated so deplorably as it has done today. Therefore humanity was in dire need of a Prophet of such a calibre that he could work out such a mighty metamorphosis in the regeneration of mankind, as was done by the Holy Prophet Mohammad (may peace and blessings of Allah be on him).

In the Divine Scheme of things, it was ordained that when the Satanic forces will be finally let loose in all their strength and ferocity there would appear one who, following in the footsteps of the Holy Prophet, would fight these evil forces so successfully as in reality to bring back the "Kingdom of God on Earth." Such being the situation we find that God has blessed the Promised Messiah with the same super-abundance of prophecies as He had done in the case of the Holy Prophet. That this is no mere pious belief will be evident if one takes pains to study his prophecies in a calm and a disinterested manner. Whichever prophecy you take you find in it a spiritual glow and a thought-provoking reality which astounds the imagination of man.

Personally speaking, as a student of Psychology, I have found in my critical study of his prophecies, a depth of vision and an intensity of spiritual insight which a Prophet alone can possess.

In the wide range of his prophecies there are some which are purely religious, some have a bearing on political events of national importance, some have reference to events of international significance, and some have reference to world events which still await fulfilment; while others points to the future prosperity and ultimate triumph of the Movement he has

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inaugurated. In short so wide is the range of his prophecies that they suit all temperaments and provide enough material to arouse the soul from its lethargic condition and infuse instead a spirit of God-Consciousness—a factor which alone enables any individual to work out a mighty and noble transformation in his life.

The supreme need of this age is, therefore, that mankind should hearken to the call of the messenger who has given such a wide range of prophecies for mankind to ponder and to work within itself a mighty revolution. Prophecies form only a part of his work, while his teachings, his very life and his high morals provide equally sufficient food for thought for this war-ridden world to arouse it from the depth of moral bankruptcy and abyss of utter annihilation in which it has involved itself.

When one takes stock of the evolution of mankind it becomes perfectly evident that it is belief in the existence of God which has played a very conspicuous part. As such the prime duty of a Divinely raised messenger is to make the existence of God a living reality. No age has denied the existence of God and treated matters religious so light-heartedly as this age. It has advanced to such a stage that it denies the very nature of Revelation. Therefore, in order to sound the death-knell of Agnosticism, Scepticism, Atheism and all kinds of irrelgiousness has God spoken to the Messenger of this age in such a large measure, that excepting the Holy Prophet Mohammad (may peace and blessings of Allah be on him) He has never spoken to any prophet, since the dawn of creation. As atheism and materialism was the one canker, which was eating up the very vitals of our civilisation so God, in His unlimited Mercy and unbounded Grace, gave to mankind the requisite remedy to cure that cancerous element from the human body-politic by way of bringing home to mankind the clarion message that God speaks even now as He spoke in the past.

In short his Message that of the door of Revelation is not closed is bound to usher in a new era in the

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advancement of civilisation; for Revelation is the life-giving elixir without which humanity is bound to perish. If at all mankind desires to keep itself immune from another mighty cataclysm worse than the one through which it is now passing, if it is anxious to avoid the future horrors of another inferno, it can do no better than to hearken to the Call of the Divine Messenger which God has raised in this age.

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CRITICAL CONDITION OF THE WORLD

The great world-wide war which has resulted in the ruin and desolation of many Western countries is slowly engulfing the whole globe and humanity is paying the penalty for drawing away from God. Those in touch with the religious history of the world are now realising why is all this tribulation.

The Vatican Radio on Saturday night (27th November) reported the text of a peace letter by the Pope addressed to Cardinal Secretary of the Holy See. The letter says :

> "Even if this gigantic conflict—certainly the greatest that the whole of history has ever witnessed—is daily raging with increasing violence and causing innumerable tragedies and ruin both on land, at sea and in the air, we see with sadness that many are living forgetful o their personal duties to God. They ignore and sneer and violate His holy laws. It is true that everybody in general laments over the present tragedies. It is true that many are living in a state of fear for the present and future dangers. Not everybody who has been touched by these terrible afflictions, however, reflects that humanity has brought it upon itself and that it is paying the penalty of having drawn away from God and His Laws. It is necessary, therefore, that all, through the medium of penitence and virtuous thoughts, turn again to God. With spontaneous deeds of penitence they must (complete?) between themselves in their prayers—even at the risk of oppression. We ask for peace, but let it be peace which is not founded on fears, on force, on hate, but on righteousness, on truth, on justice and on fraternal charity."

About 30 years ago, Hazrat Mirza Ghulam Ahmad of Qadian, Founder of the Ahmadiyya Movement the Promised Messiah, warned the world in the following terms :

> "As it is my duty to invite men and to deliver to them the message of my Lord, I, therefore, again inform the public and God bears witness that the fact has been revealed to me by divine inspiration that His wrath is kindled upon the world, for the vast majority are so deeply immersed in sinfulness and worldliness that they have no faith in God".
>
> "Do you think that you can be saved by your own plans? That cannot be. Do not think that severe earthquakes have come in distant places in America only and that your country is safe, for I see greater distress in store for you. Thou, O Europe, art not safe, nor Thou, O

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Asia! And ye that dwell in Islands, no self-made Deity will assist you on that day. I SEE CITIES FALLING DOWN, AND I FIND INHABITED PLACES IN RUINS. The Omnipotent God kept silent for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that the time is not distant. I strove hard to gather men under the protection of God, but it is necessary that the writing of fate should be fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will you again witness, and the scene of Lot's land you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you."

The above prophecy is being fulfilled today with a clearness which no one can deny. Everybody with even a grain of common-sense can bear witness to the truth of this mighty prophecy. But most of the people have not paid heed to the call of the prophet of the age and have thereby disobyed God and provoked His wrath. That is why God has sent visitations upon the world.

It has been an immutable law of God from times immemorial that whenever men fall a prey to sin and iniquity, whenever men sink into the depths of moral degradation, whenever they are involved in the cimmerian darkness of irreligion, whenever they are plunged into the crassest ignorance and whenever they forsake God and give themselves up to worldly pleasures, God raises a prophet. He confers upon him guidance and wisdom, spiritual water and divine light so that he may direct the seekers after truth and slake the thirst of the morally thirsty and enlighten the hearts of the ignorant. Again, whenever the divine messenger makes his appearance and calls people to enter into his holy flock and thereby obey God, the majority of men, far from responding to his call, ridicule him and rise up in opposition against him. By doing so men incur the displeasure of God and excite His indignation. Then His wrath, in the shape of dire calamities, falls upon the people. The history of religion corroborates it and the Bible, the Quran, and all other scriptures testify to it.

Thus it is as clear as the meridian sun that God sends

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a prophet for the guidance of mankind and on account of the heedlessness to his call and the injustice done to him by the people, and on account of their wicked deeds,God pours forth upon them the vials of His wrath. The advent of a divine messenger is always followed by visitations and not visitations by the advent of a divine reformer. So says the history of religion. It is to this law that the holy Quran refers when it says :- "And We sent messengers to people before thee and afflicted the people with famine and disease that they might become humble," (VI : 44). Again, "And We raised not a prophet in any place but seized the people thereof with famine and disease that they might become humble" (VII : 96.)

It goes without saying that the people of this age are wholly engrossed in worldliness and have turned their back upon God. They are farther from the path of God. Atheism and materialism reign everywhere. Corruption and vice run rampant. True faith has altogether been obliterated from the surface of the globe.

Should not have God raised a prophet at this time of need as He used to do in the days of yore ? And should He have been so unjust as to send visitation after visitation without sending a warner ? Did He violate His unchangeable law ?

No, He is not unjust, He is not one to violate His law. He is most merciful and most truthful. He has sent a prophet, Ahmad of Qadian, in fulfilment of the prophecies of all the great prophets of the world. This holy prophet prophesied about the visitations and wars long before they came upon the world.

In short, since Ahmad gave his warning, the world has had no peace. Empires are vanishing and nations are going to pieces. Will not the world even now accept the truth of the World Teacher whose prophecies have been fulfilled all over the world with such clearness ? Truly said the Lord :

> "A prophet came in the world but the world accepted him not: God will however accept him and establish his truth by powerful onslaughts".

S. A. HAKIM AHMADY.

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